THE

LIGHT OF TRUTH

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TIRUJÑĀNA-SAMBANDAR'S DEVĀRAM.

தோடுடைய செவியன்விடையேறி யோர்தூவெண்மதிசூடிக்
காடுடைய சுடலைப்பொடிபூசி யென்னுள்ளங்கவர்கள்வ
னேடுடைய மலரான்முன நாட்பணிந்தேத்தவருள்செய்த
பீடுடைய பிரமாபுரமே வியபெம்மானி வனன்றே.

He hath the palm-leaf * in his ears; He is mounted upon a steer and crowned with the pure white crescent moon;

He is smeared with the ashes of the burning Ground in the jungle; He is the thief who steals away my soul;

He is garlanded with full-blown flowers; 'tis he who, in former days when they worshipped and praised him, bestowed grace.

and came to the glorious *Piramā puram*;—Our mighty one is He! Is it not so?

முற்றலாமை யிளநாகமோ டேனமுளைக் கொம்பவைபூண்டு
வற்றலோடு கலனாப்பலிதேர்ந் தெனதுள்ளங்கவர் கள்வன்
கற்றல் கேட்டலுடையார் பெரியார்கழல்கையாற் றொழுதேத்தப்
பெற்றமூர்ந்த பிரமாபுரமேவிய பெம்மானி வனன்றே.

He hath put on, as ornaments, the young serpent and the tusks of the wild boar;

He sought for alms with a dry skull as his porringer; He is the thief who steals away my soul;

He, while the great ones who possess all knowledge have learnt and heard, worship and praise at His feet,

Mounted upon a steer, came to the glorious *Piramā puram*; Our mighty one is He! Is it not so?

(*To be continued.*)

G. U. P.

* *Tōḍu*: this is a roll of palm-leaf kept in the perforated lobe of the ear.

SAIVAISM: A STUDY.

Šaivaism is one of the several systems of philosophy which we find expounded in the sacred books of India. Šiva with whose worship the system has been closely associated, was regarded ever since the vedic times as the Lord of the Universe. Owing to its hoary antiquity, it has now come to be regarded as "one of......vastness, and its issues are of......immense importance in the history of both ancient and modern Indian religion and theology." Other systems have risen in modern times and thrown it somewhat into the back-ground. Researches are now being made by scholars who are endeavouring to give a clear exposition of the system to the world. But the complaint remains: that "no serious attempt has been made by Europeans to trace the broad outlines of the system, to mark its points of agreement and disagreement with other and more familiar schools of Hindu thought, and to trace it back to its origins."

In the Rig which is regarded as the oldest Vêda, there are several hymns addressed to Rudra. There he is regarded as 'the Lord of songs', 'the Lord of sacrifices', as 'the God possessing healing virtues'. The Veda praises him as 'accessible,' 'gracious', as 'He by whom life is conquered, as 'He whose command cannot be transgressed,' as 'Thou by whom prayers are readily received.' He is referred to as the 'Father of the world.' The Vêda describes his form as being 'golden-formed,' and 'brillant like the sun'. Rudra is the "long haired being who sustains the fire, water and the two worlds; who is, to the view, the entire sky and who is called this 'Light'. He is wind-clad (naked) and drinks Visha (water or poison)."

In the Yajur Vêda, Rudra is described as being 'Without a second.' He is the God of the Universe, pervading and transcending it. Šiva, Šambhu, Pašupati, Mahādêva are a few of the names by which he is extolled in the Yajur Vêda. The Vêda calls Him Tripurasamhāra, the destroyer of three cities, the

word pura being also interpreted as meaning the bond with which the soul is enveloped. There are passages in the Mahābhārata which show decidedly that the worship of Śiva was much prevalent in those days. "The mere fact that a poem in which Kṛishṇa plays throughout so prominent a part and which in its existing form is so largely devoted to his glorification, should at the same time contain so many passages which formally extol the greatness, and still more, which incidentally refer to a frequent adoration, of the rival deity, by the different personages, whether contemporary or of earlier date who are introduced—this fact, is, I think, a proof that the worship of the latter (Mahādêva) was widely diffused, if indeed it was not the predominant worship in India, at the period to which the action of the poem is referred." The word Śiva occurs in the Atharva Vêda where he is spoken of, as the father of maruts and as the Lord of life and death. The tantras which amplify the Vêdic teaching in its practical form describe the several rites which should be observed in worshipping Śiva either in the form of chakra or a cylindrical Liṅga. Amarasinha in his lexicon mentions the words Rudra and Śiva as being synonymous.

It is contended that the symbols used in the worship of Śiva gave rise to the Dêvanāgiri character and, according to certain calculations, the inventor of the alphabet lived as far back as the seventeenth century B. C. This fact is regarded as evidence to prove that the wosrhip of Śiva must have prevailed in an age as far remote as 2000 B. C. In a later age about the 7th or 8th century A. D., Śiva was worshipped largely in Kashmir and there were in that country two Schools of Śaiva theology called the Pratyabhijñā and the Spanda which teach practically the same doctrines and between which there exists no essential difference. Abhinavagupta belonged to the Pratyabhijñā School and the system as expounded by him was codified and reached its culmination about the 10th century. "The doctrines formulated by Abhinavagupta are in all essentials exactly the same as those of the Tamil Siddhāntam". So it is said that the Śaiva cult, after it had been codifed in Kashmir, came down

to Southern India through many channels about the middle of the twelfth century. This date synchronises with the great upheaval which ended, in the Kanarese country, in the overthrow of Jainism and the setting-up of Šaivaism for several ages. From the Kanarese country, it spread into the Tamil lands and reapppeared at the beginning of the 13th century as the basis of Šaiva Siddhāntam.

But the devotional literature in Tamil, said to be written between the 8th and 9th centuries A. D., shows that the Šaiva worship had a hold on the Tamilian much earlier than the thirteenth. It was, however, St. Meykaṇḍān who raised it to a system of Scholastic philosophy by composing his famous book Šiva-jñānabōdham in Tamil about 1223. This book is now regarded as an authority on the system by all Tamil Siddhāntins.

The essence of Šaiva Siddhāntam is summarised in the words Pati, Pašu and Pāša. Pati is the Lord who is absolute, transcendent and in whom all Šaktis or powers remain in potency, Pašu is the soul who is held in bondage which is to be broken. Pāša is the Prakṛiti which holds the soul in its envelope. The Soul, on account of his ignorance of Pati's eternal grace, is drawn into the coils of Prakṛiti, becomes subject to births and deaths which restrain him so long as he identifies himself with the worldliness about him. But when he realises by dint of experience that Prakṛiti is a Pāša binding him to matter and standing in his way of obtaining eternal bliss, he gets Šiva's grace and is released for ever from all material bonds.

Siddhāntam recognises three different kinds of matter each one of which is subtler than the one below it. The lowest or grossest of the three is the Mūlaprakṛiti which is composed of the first twenty-four tattvas such as the five elements, the ten senses, five deceitful perceptions,' and the four antaḥkaraṇas. "The ear perceives sound through Ākāš. The body perceives touch through the air. The eye perceives light through fire. The tongue perceives taste through water. And the nose perceives

smell through the earth......The mouth speakes through the aid of Ākās; the feet move through the aid of air: the hands work through the aid of fire; the anus excretes through the aid of water; the genital organs give pleasure through the aid of earth." Manas, Buddhi, Ahaṅkāra and Chitta which are the four antaḥkaraṇas, 'respectively perceive, reason, linger and reflect'. Subtler than the Mûla-prakṛiti are what are known as Vidyā-tattvas. They are Time, Niyati, Kaḷā, Vidyā, Rāga, Purusha and Māyā. "Time measures the past, gives enjoyment in the present, and contains new store for the future. Niyati-tattva fixes the order and sequence of Karma. Kaḷā-tattva induces action. Vidyā-tattva induces intelligence. The Purusha-tattva induces perception of the four senses. And Māyā induces doubt and ignorance." Subtlest are the Šuddha-tattvas which are Šuddha-Vidyā, Īšvara, Sadāšiva, Šakti and Šiva-tattvas. "Šudda-Vidyā induces more intelligence than action. Īšvara-tattva induces more action than intelligence. Sadāšiva-tattva induces them both in equal proportion. Šakti-tattva induces action and Šiva-tattva induces Jñāna alone."

In conformity with the three kinds of matter, there are three different categories of souls. The lowest are those which are sheathed in the grossest Mūlaprakṛiti and are known as Šakalas. Under this category come creatures from the tiniest insect to the most exalted Trinity. They are subject to births and deaths and become rulers of this Universe as they advance in spirituality. Some of them such as Rudra, Brahma and Vishṇu are reputed to have acquired such tremendous powers as to be identified with the Supreme Being Himself. They are influenced by the three guṇas—Satva, Rajas and Tamas. They are controlled by the four avasthas—Jāgra, Svapna, Šushupti and Turīya. They are conditioned by the three impurities—'the āṇava mala or illusion of differentiation in the Supreme Unity of Being'; 'the impurity of Karma' and 'Māyīya which arises from the presence in them of the material body.' To the second category belong Praḷayākalas which are souls clothed in the Vidyā-tattvas and are subject to a double

impurity—the illusion of differentiation, and Karma. Owing to the latter impurity, they are drawn by desires to work and they incarnate. The Vijñānākaḷas are of the highest order. They are immortal and beyond the influence of Guṇas. Births and deaths are no longer for them. They live very near the Supreme Śiva and become invested with almost Divine powers by virtue of which they become Lords of Universes. They are clothed in the Śuddha-tattvas and are subject to only one impurity —the illusion of differentiation.

The system recognises three entities.—The Supreme Being Soul and Matter. It is dualism inasmuch as it regards Soul and Matter as eternal. It is modified monism inasmuch as Matter is only an instrument to execute the will of the Supreme. It is monism as it postulates the transcendency of One Supreme Being. It is thus eclectic inasmuch as it attempts to bring about a reconciliation among the several rival Schools of Indian Philosophy.

C. A. N.

"The successful man of to-day is the man who has ideas; who does things the average man does not think of. The young man who does his level best no matter how small his salary, is the man who makes the greatest success."

"Edison once said, what is commonly called 'genius' is in reality two per cent inspiration and ninety-eight per cent perspiration."

"Don't waste life in doubts and fears; spend yourself on the work before you. The right performance of this hour's duties will be the best preparation for the hours of ages that follow it."

"Draw the curtain of night upon injuries, shut them up in the tower of oblivion, and let them be as though they had not been.

—*The Herald of the Golden Age.*

JĀBĀLA UPANISHAT

SECTION I.

Om. Brihaspati addressed Yājñavalkya: "Which is that Kurukshêtra which is the place of Divine worship of Gods, and abode of Brahman of all beings"?

2. (He replied): "The avimukta is indeed Kurukshêtra which is the place of divine worship of Gods, and the abode of Brahman of all beings.

3. Here, when the life is departing from the beings, Rudra imparts the Tāraka Brahman (Om), by which one, having become immortal, attains salvation.

4. Therefore one should live in avimukta alone, he should not abandon avimukta."

5. It is even so, Yājñavalkya.

SECTION II.

Next, Atri addressed Yājñavalkya: "How can I understand him who is infinite and un-manifested Ātman"?

2. Yājñavalkya replied to him: "He is to be worshipped in avimukta, who is infinite and un-manifested Ātman; he has established himself in avimukta".

3. Where is that avimukta?

4. It is between Varaṇā and Nāśī.

5. When is it Varaṇā and when Nāśī?

6. That which removes all the sins committed by the senses, is called Varaṇā?

7. That which destroys the sins committed by the senses, is called Nāśī?

8. Where is the seat of that (Vāraṇāśī)?

9. It is at the root of the nose where the eye-brows meet. This is called Dyu (heaven). This is the meeting-place of this and other worlds. This centre, the knowers of Brahman worship as Sandhyā.

10. This is called avimukta. This avimukta is to be worshipped. He, who knows this understands the avimukta-knowledge.

* This is 13th in order of 108 Upanishats.

SECTION III.

Next, the Brahmachārins addressed him: "Tell us by what holy recitation (japa) one attains immortality"?

2. Yājñavalkya replied: "By Śatarudrīya (Rudrādhyāya). These are the names of the immortal one. Reciting these, one verily attains immortality."

SECTION IV.

Next, Janaka of Videha, approaching Yājñavalkya addressed him thus: "O worshipful one, explain to me Sanyāsa."

2. Yājñavalkya replied: "Having observed the rules of Brahmachārya, one should become a householder. From the stage of the householder, he should become a Vānaprastha (forest-dweller). Next he should renounce the world (Sanyāsa). One can take up Sanyāsa either from Brahmachārya, or from the stage of the householder or from that of Vānaprastha."

3. Whether one be a fulfiller of the vows or not (in the Brahmachārya stage), or whether he has completed the spiritual instructions given by the preceptor or not (in the stage of the householder), or whether he be one who has not maintained the sacred fire, and whether he be one who is not entitled to keep the sacred fire *, he should renounce the world the very moment he becomes disgusted with it.

4. (As preparatory to Sanyāsa) some perform the Prājāpatya ceremony. This should not be done. Āgneyī ceremony should be observed. Agni is verily Prāṇa. By performing this, he verily propitiates the Prāṇa.

5. Next, he should perform the Traidhāturīya ceremony. By this he propitiates the three Dhātus, namely, Satva, Rajas, and Tamas.

6. (Next) he should smell the sacred fire when chanting the mantra. "This is thy source (Prāṇa) of sacrifices. Taking the birth out of it thou shinest well. Knowing it, O fire, Thou goest (to thy source). Next increase our prosperity." This

* The first three means the followers of the three āśramas and the fourth, the fourth class who are not entitled by birth to worship the sacred fire.

is verily the birth-place of fire which is Prāṇa. The mantra says, 'go (O fire) to Prāṇa, Svāhā'.

7. (For those who have not maintained the sacred fire the following rule is laid down). Bringing the fire from the (nearest) village, he should smell the fire as said before (see the previous Para).

8. If he does not get fire (according to another interpretation, one who is not entitled to keep the fire), he should perform the ceremony in water chanting the mantra, 'water is verily all the deities ; I offer oblation to all the deities'. After performing this, he should take out the remainder of the offering mixed with ghee which removes all diseases, should eat the same reciting the Môksha mantra (Jyôtiraham, Virajā Vipāpmā, &c).

9. Thus, one should take up (sanyāsa) by observing the Vêdic ceremony, and worship the Brahman"

10. It is even so, holy Yājñavalkya.

SECTION V.

Next, Atri addressed Yājñavalkya : "I ask thee, O Yājñavalkya, how does one become a Brāhmaṇa, without wearing the Yajñōpavīta (the sacred thread?)

2. Yājñavalkya replied: "the self is verily his sacred thread.

3. The following is the rule for the Parivrājaka, (when the death approaches him). Having sipped a little of the consecrated water, he should lay down his life on the field of battle; or he should quit the body by taking no sustenance whatever, or he should cast his body in the holy waters, or he should enter fire, or he should walk on towards the north, until his body falls dead.

4. Now the Paramahamsa ascetic who is clad in rags, clean shaven; becomes fit, to attain Brahman; he should not accept anything from others; he should ever remain pure, without the slightest thought of malice to others; and he should subsist on alms.

5. If he has no time to observe the above ceremonies he should take up Sanyāsa either in thought, or by pronouncing the formula.

6. This path is verily proclaimed by Brahmā. Treading this, the Sanyāsin realises Brahman".

7. Thus Yājñavalkya taught the king.

SECTION VI.

The Paramahamsas are Samvartaka, Āruni, Švetaketu, Dūrvāsa, Ribhu, Nidāgha, Jaḍabharata, Dattātreya, Raivataka, and others, whose characteristics and conduct are imperceptible; though they are not mad, they act like madmen.

8. He (Paramahamsa) should consign to the water his staff, water-vessels, the balance-pole, the strainer, the tuft of hair, and the sacred thread pronouncing meanwhile the mantra 'Bhūsvāhā'; he should seek out tthe Ātman. He should go about quite naked, without possessing anything; he should be free from the pairs of opposites, and should be well trained in the true path of Brahman; he should be pure in thought, and maintain his body by accepting voluntary alms * at stated times; he should remain unattached and be the same in success and failure; he should own no place and should spend his time in an empty house, a temple, a dilapidated well, an ant-hole, under a tree, a potter's roof, a sacrificial place, a sand bank, the hollow of a tree, natural or artificial caves, and water-courses; he should have no pursuits, and should be free from Egotism; he should be ever-centred in meditation on Om. He should be ever-dwelling in Ātman and engage himself in rooting out the action of good and bad; and he should cast off his body according to the Sanyāsa rules. He is verily the Paramahamsa. Thus ends the Upanishat.

R. A. S.

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* There are four classes of Jīvanmuktas; one, Brahmavit who goes out for alms at fixed times; the second, Brahmavara, who does not so go out, but receives alms brought to him; the third, Brahmvarya who does not even so receive, but allows himself to be fed by others; the fourth, the Brahmavarishṭha, who, being utterly unconscious of this world, neither seeks alms from others, nor allows himself to be fed by them. The third class is referred to here.

TURIYA—THE THEORY OF GOD.

(Continued from page 109 of No. 3 Vol. XII.)

Hence it is that the commentator on the Undiyār (உந்தியார்), in describing the Turīya, explained it thus "பிருதிவிமுதல் நாதமீருன தத்துவங்கடந்து". Hence it is that the Māṇḍūkya styles that pada as Prapañcha-upasama, or as Tennyson would put it, some far-off Divine Event to which the whole creation moves. The hoary sage Šivavākkiyar thus characterises God:

"அரியுமல்ல, அயனுமல்ல, அரனுமல்ல வப்புறம்
அலியுமல்ல பெண்ணுமாணு மல்லவே
துரியமுங் கடந்துநின்ற தூர தூர தூரமே."

"God is neither male nor female nor neuter, neither Brahma nor Vishṇu nor Rudra, but is spirit, is far, far, far off from the Turīya". Saint Tirumūlar similarly describes God as really transcending all "கடந்துநின்ருன்", etc. Indeed this கடந்ததன்மை or கடவுட்டன்மை (transcending nature of God) is called the Turīya, but it also describes, in relation to the three known things, the guiding or the animating Nature of God as regards these known and knowable things; for, though the Kēna Upanishat describes Him as "अन्यदेवतद्विदितात् अतो अविदितात् अधि : He is other than the known and other even than the unknown," yet it describes Him as the animating or guiding Principle, for unless He wills, matter cannot move and souls cannot know "तस्यभासा सर्वमिदं विभाति : By His lustre all these shine." In describing God then as the Unknown, we do not divorce Him from us, but rather we draw Him closer and closer, we do not hold Him as vague and imaginary but rather as truth and as existing without change; for, as the Taittirīya proclaimes, He is "सत्यंज्ञानमनन्तंब्रह्म Truth, consciousness and Infinity."

But some of the modern representatives of the Āchāryas of some of the schools have taken it into their head to dub

the Turiya-theory a myth and some even go to the length of ascribing it to the invention, pure and unadulterated, of Appayya Dikshita saying that the ancient Šaiva Āchāryas never dreamt of such theories. This requires our primary consideration. In India, are not the tenets of the various Schools best known by the views of the founders, or rather expounders, of such schools? Well then, what says our Šrikaṇṭa-chāriyar who is, at the best, the elder comtemporary of Šaṅkara (according to Vidyāraṇya), and who, according to Appayya Dīkshita, is earlier than Šaṅkara, not to say of Rāmānuja, Madhva and Vallabha and others, who are admittedly posterior to Šaṅkara. Observes the Blessed Bhāshyakāra Šrīkaṇṭa-yôgi in the Ānandamaya Adhikaraṇa (1 Pada—1 Adhya 16). "अन्नमयादयः अत्मानः पंचचेतनाः अन्नाद्यनुमित पंचभूताधिष्ठातारः कारणभूताः पुरुषाः ब्रह्मविष्णुरुद्रेश्वर सदाशिवसंज्ञाः । अन्नमयाद्यात्माधारस्य सदाशिवास्यानन्दमयस्यापिकारणं परम-शिवाख्यं ब्रह्म तत्प्रतिष्टेत्युच्यते."

"The presiding deities over the five bhūtas which are denoted by the Annamaya and other Kôsas are 5 kāraṇa purushas Brahma, Vishṇu, Rudra, Išvara and Sadāšiva. Brahma whose name is Paramašiva is the cause of even this Sadāšiva who is Ānandamaya. Hence that Braam is called the Substaratum." In the Tadabhidyāna Adhikaraṇa (3 p.—A. 2. 14): "परमात्मा शिव एव साक्षात् सर्वभूतोत्पादकः Paramātma Šiva alone is the direct originator of all Bhūtas" and there he quotes the šlōkas:

"सदाशिवश्शब्दमूर्त्तिः स्पर्शमूर्त्तिस्तथेश्वरः ।
रुद्रस्तेजोमयस्साक्षात् रसमूर्त्तिर्जनार्दनः ।
गन्धमूर्त्तिश्चतुर्वक्त्रो इत्येतेपञ्चमूर्तयः" ॥

"Sadāšiva is Šabdamūrti, Išvara is Sparšamūrti, Rudra is Tējōmaya and Vishṇu is Rasamūrti while Brahma is Gandha-mūrti—These are the five mūrtis," and continues "एतेहिसदाशिवादयः पञ्चब्रह्मसंज्ञिका. एताः पञ्चमूर्तयः पञ्चभूततापन्नाः परब्रह्मणः शरीरं पञ्चब्रह्मशरीरादेव परब्रह्मणः प्रपञ्चस्यसृष्ट्यादय प्रवर्तन्ते । पञ्चभूततापन्नाश्चे ते सदाशिवादयः परमात्मन उत्पद्यन्ते." These beings Sadāšiva and others are denoted the Pañcha-Brahmas. These five mūrtis becoming the deities of the five bhūtas form

the body of Parabrahmaṇa. The creation and others of the prapañcha (world) are effected from Parabrahma who has, as his body, these five mūrtis. The five mūrtis—Sadāśiva and others—who are the controllers of the five bhūtas are generated from Paramātmā ". Continues he: ननुभूतानामेवोत्पत्तिरुच्यते—आकाशः संभूतः इत्यादिना सदाशिवादीनां न साक्षात् सृष्टिरुच्यते इतिचेत् उच्यत एव शाखान्तराध्याहारात् तथाथर्वशिखायां ध्यायीतेशानं प्रध्यायितव्यं सर्वमिदं ब्रह्मविष्णुरुद्रेन्द्रस्ते संप्रसूयन्ते सर्वाणि चेन्द्रियाणि सहभूतैः......शंभुराका शमध्ये इतिब्रह्मादीनां इन्द्रियाणांचभूतैः सहोत्पत्तिश्रूयते

"If it be argued that there is mention of the generation of the five bhūtas alone in the texts 'Ākāśa is produced' etc., and not of the production of Sadāśiva and others, we maintain that it is also stated, from a reference to the Atharva Śikha which says 'contemplate on the Lord Iśāna'. This all-including Brahma, Vishṇu, Rudra and others, and all Indriyas are produced along with the Bhūtas."

Therefore the production of Brahma and others and of all Indriyas along with the Bhūtas are mentioned. Again in the next sûtra, पारंपर्येणक्रमोऽत उपपद्यते Śrikaṇṭayōgi continued thus: अथर्वशिखायां सर्वमिदं ब्रह्मविष्णुरुद्रेन्द्रास्ते संप्रसूयन्ते सर्वाणि चेन्द्रियाणि सहभूतैरिति सहोत्पत्तिर्ब्रह्मादीनां भूतेन्द्रियाणांच आम्नायतेच. It is heard in the Atharvaśikha of the joint-production of Brahma and others along with Indriyas and the Bhūtas. Again in the Samjñamūrti Adhikaraṇa (19 S. 4 p. 2 A.) the Bhāsyhakāra observes: पूर्वमाकाशादीनां भूतानां सह सदाशिवादिभिरधिष्ठातृभिः परमेश्वरादुत्पत्तिरभिहिता. We were told before of the production of the Bhûtas, Ākāśa and others along with their presiding deities Sadāśiva and others, and later on he says: ततश्चाकाशादि पृथिव्यन्तं सदाशिवादिसंज्ञ पूर्वपूर्वकारणरूपं ब्रह्मउत्तरोत्तरं कार्यं सृजति हन्ताहमिमास्तिस्रोदेवताः अनेनजीवेन नामरूपे व्याकरवाणीति त्रिवृत्कुर्वत एव परमेश्वरस्य ब्रह्मादिरूपस्यति स्रोदेवता तेजो अप् अन्नात्मिकाः ब्रह्मविष्णुरुद्ररूपाजायन्ते. Brahm creates Sadāśiva and others denoting them as Ākāśa to Prithvi (earth) by causing each preceeding Bhûta as the immediate cause of the next following bhûta. Brahma, Vishnu, Rudra of the form of Anna (earth), Ap (water), and Tējas (fire) are born from Paramēśvara, etc.

6. In Sambruti Adhikaraṇa (S 13, p 3, A 3), हरिहरहिरण्यगर्भादिभ्योऽपि उत्कृष्टं ब्रह्मेति अग्रे तेषामपिसृष्टि: Brahm transcends Hari, Hara and Hiraṇyagarbha, of their birth we heard before.

7. In the Atrādhikaraṇa, तथाथर्वशिखायां—ध्यायितेशानं प्रध्यायितव्यं सर्वमिदं ब्रह्माविष्णुरुद्रेन्द्रास्ते संप्रसूयन्ते......सहभूतै: नकारणं......ध्येय: ......तत्सृष्ट्वा तदेवानुप्राविशत् इति सकलकार्यजात मनुप्रविश्यशक्तित्रयसंबन्धेन त्रिगुणभिन्नमूर्तित्र्यादि प्रपंचरूपोभवति. "He created it. He then entered into it. By entering it by means of His Ichha, Jñāna and Kriyāśaktis, He has the whole world as His form—a world which consists of the Trimûrtis who are different from one another on account of the different guṇas Sattva etc." Here he includes the Trimûrtis among the worldly things.

8. In the Adhyanadhikaraṇa (15 S. p. 3. A 3), अन्नमयमात्मानमुपसंक्रय इत्यादिषु प्रत्येकमात्मशब्दादन्नमयादीनां अन्नाद्यधिष्ठात् चेतनत्वमवगम्यते ब्रह्मव्यतिरिक्तानां चेतनानां मुमुक्षुध्येयत्व निषेधात्ध्यानकाले तेषांनानुसन्धान तथाथर्वशिखायां शिवएको ध्येयश्शिवं करस्सर्वमन्यत्परित्यज्येति—शिवव्यतिरिक्तानां मुमुक्षुध्येयत्वं निषिध्यते.

(To be continued.)

A. R.

A Letter to the Editor.

To The Editor,

The Light of Truth,

Madras, N. C.

Sir,

I was not a little surprised to read in the July number of your Journal certain remarks by the late Dr. G. U. Pope in the course of his introduction to the *Puṟanāṉūṟu*. With due deference for his blessed memory, I beg to point out some mis-statements of facts which the Doctor makes in the course of his introduction. We would rather expect a person of such learning, ability and researches to be more correct in his statements of facts and to do at least mere justice to the introduction he had taken in hand to write for the *Puṟanāṉūṟu*.

2. It is significant that the mis-statements complained of occur when he treats of the religious aspect of the work under notice. He states that scarcely any except the introductory invocation makes any allusion to

Šiva-worship. This is untrue and very misleading; for, stanza No. 6 of the *Puṛanāṇūṛu* (lines 18-19) with unmistakable clearness directly alludes to Šiva worship; besides this there are many references to Šiva throughout the book, the nature of which will lead any impartial observer to conclude that they are allusions, though indirect, to the worship of Šiva which was as prevalent as any other form of worship, if not *the* prevalent religion of the time (Vide stanzas 166, 56, 55 etc). *Puṛanāṇūṛu* is not, of course, an exposition of the various forms of worship prevalent at the time of its composition; but so far as it throws any sidelight on the institutions of its time, such observations as, *ஆன்றகேள்வி யடங்கிய கொள்கை நான்மறைமுனிவர்*, stanza No. 26, *புறையினறப்பனுவல் நால்வேதம்* stanza No. 15, *நன்பலகேள்விமுற்றிய வேள்வியந்தணர்* stanza No. 361' and numerous others of similar tone which are of more frequent occurrence in the work than any reference to demons, will not lead impartial critics to any conflicting opinions as regards the religious aspect of the Puranānūru.

3. Dr. Pope's statement that, demons are constantly referred to and there seems to have been a system of demon-worship, is in my humble opinion utterly incorrect; but it seems here that the Doctor, in common with some others of his profession, commits the obviously thoughtless mistake of including in the term demons such beings as Māyōn, Valiyōn and Murugan, who are *Gods*; for, beside these on the one hand and on the other, the devils and other spirits that come up to the battle-fields for feeding on the carcases there is no reference to any other being who can with any justification be called demons and to whom any worship seems to have been offered. He also refers to 'a demoness with many of the attributes of Kāḷi' as occurring in the Puranānūru; I have not been able to meet with any reference in the book to such a being or to any demoness being worshipped by anybody.

It is interesting to note that his bold assertion that the worship of Murugan and the Kāḷi-like demoness has passed into the Šiva system to Subramaṇya and Pārvati has no facts recorded in the Puranānūru to rest upon; for, in the first place there is not an iota of evidence in the Puranānūru to warrant the conclusion that Murugan was not alread regarded as the son of Šiva and as identical with Subramaṇya, and in the second place, the Kāḷi-like demoness is a non-entity in the Puranānūru and I hope his readers will not be deceived into supposing that his unwarranted conclusions expressed in the course of his introduction are supported by any evidence in the Puranānūru; and if the particular conclusion last mentioned rest on any evidence at all, that evidence is not in Puranānūru anyhow but *somewhere* else.

4. The numerous references to the four Vêdas, Vêdic Brahmins and Sages and Vêdic sacrifices, the allusions to the worship of Gods in general and to that of Šiva alone in particular, the nature of the duties and objects of this life and of the life to come described in these poems, all go to prove that the predominant religion of the age of the Puranānūru was Vêdic in spirit and in letter and that the pre-eminent one was the worship of Šiva.

5. He also asserts that in *all* these poems there is a note of an oft-times savage ferocity. When making this statement the Doctor evidently has in his mind the state of the battle-field where intrepid warriors have clashed at close quarters, or the forlorn and pitiable sight of a stronghold that has been razed to the ground or burnt down by the powerful conqueror, which is so beautifully, yet not without compassion, narrated in many of the stanzas. These and similar things inevitably follow in the train of war; and this is not peculiar to the age of Puranānūru alone; similar heart-rending incidents can be met with in the present day war-history too. But real heroism, chivalry and valour may be easily mistaken for savagery; and it is the former elements of humanity that permeate most of the poems of Puranānūru.

The following extract from stanza No. 9 very well illustrates the nature of the exceptions which the opposing parties made or were required to make even in the heat of raging war:—

"ஆவுமானியற் பார்ப்பனமாக்களும்
பெண்டிரும் பிணியுடையீரும் பேணித்
தென்புல வாழ்நர்க்கருங் கடனிறுக்கும்
பொன்போற் புதல்வர்ப்பெறாஅ தீரும்
எம்மம்பு கடிவிடுதும் நும்மரண் சேர்மினென
அறத்தாறு நுவலும் பூட்கை."

This is really worthy of any standard of civilization. Is it not? But what about the poems that do not relate to war? Is there the least hint of anything savage in, say for instance, stanza No. 10, 18, 20? Do they not breathe a very noble spirit? Can any statesman of the present day give a better advice to a king than what is stated in stanza No. 5 for instance? The duties of the rulers enjoined in these poems and the code of political morality that permeates most of them, are as high as, if not higher than, what the present age can boast of, Most of the poems, especially those realiting to the துறை of பொருண் மொழிக்காஞ்சி and செவியறிவுறூஉ really display a very high order of refinement and ethical excellence.

KURUNEGALA,
9th Sep. 1911.

Yours sincerely,
M. TAMBIAH.

The Idea of God viewed in the Light of the Hindu Philosophy*

DEAR BROTHERS IN GOD,

It gives me very great pleasure, and I consider it a privilege to present, before this learned Śaiva Siddhānta Conference, a paper on "The Idea of God viewed in the light of the Hindu Philosophy." This subject upon which it is the sacred duty of every son of Bharata-kanḍa—nay of all humanity in the world—to bestow prayerful thought and meditation is so vast and incomprehensible in its nature, so sublime and ethereal in its contents, so uplifting and inspiring in its effects, that, howmuch frail humanity may sing or preach or write on it, it becomes difficult to understand it in its completeness, and still more difficult to express it to others in clear and unmistakable language. I cannot therefore give you a complete and exhaustive exposition on this subject, nor do I pretend to have gone through the Vêdas, the Upanishats, the Purāṇas, the Itihāsas, and the other sacred writings of the Hindus, which require prayerful study and patient and unbiassed research. On the other hand, I would be inmensely satisfied if this, my poor attempt at setting forth the idea of God as enshrined in the Hindu Philosophy, could create a thirst, in those who have no interest in religion, to drink deep and quench their thirst at the fountain of which Svāmi Tāyumānavar sings.

> "எத்திக்கும தானாகி யென்னிதயத்தே யூறித்
> தித்திக்குமானந்தத் தேனே பராபரமே."

> "All space is Thine, O Parāpara, immanent Thou art,
> And thou well'st up as a honied fountain of bliss in my heart."

It is very difficult to have a complete idea of God or to express it so that it can be readily understood. Not only the ignorant and the half-educated but also the educated who have delved deep into metaphysics and endeavoured to understand the

* A paper read before the Śaiva Siddhānta Conference at Rāmnād, 1910.—*Ed, L. T.*

hidden life of the universe and explain its meaning, have been confronted with the same difficulty.

The ignorant but pious farmer, who gets up from bed in the early hours of the morning and goes to his village temple to worship his God, if he should be asked who his God is, could only point to the temple and the image there as his God. His idea of God is very closely associated with the temple and the image, temple going, the festivals conducted in the temple, the pūjas and such other rites and ceremonies. These have a meaning to him, crude but helpful and inspiring. They awaken his emotion, speak to his heart, bring down tears of repentance, and console his troubled soul with the sweet whispers of peace. Without these concrete symbols of worship, God would be to him a formless abstraction devoid of meaning. And it is inevitable that this should be so. For, to the ordinary mind, an idea of God that disregards symbols and ceremonies connot but be unintelligible. It is therefore to satisfy the spiritual hunger and thirst of those, who are babes and sucklings and who cannot digest abstract ideas of God, that temples are built and images are consecrated representing God in his different powers and attributes. Whatever may be said against having images in temples and against rituals and ceremonies, no one can gainsay the fact that they are indispensable at a certain stage of the spiritual evolution of man. Macaulay points out this necessity in his essay on Milton. He says: "Logicians may reason about abstractions. But the great mass of men must have images. The strong tendency of the multitude in all ages to idolatry can be explained on no other principle. Reformers have often made a stand against these feelings, but never with more than apparent and partial success. The men who demolished the images in cathedrals have not always been able to demolish those which were enshrined in their minds". With equal force, says Divyadas Datta in his lectures on Vedāntism: "Idolatry in the sense of religious symbolism—and I believe the most orthodox Hindu would take no other view—cannot be open to objection. Symbolism there

must be whether in words or things. Verbal symbols appeal to the ear, and the symbols of things to the eye, and that is all the difference between them. Verbal symbolism is language. Who would object to the use of language in religion? But if the one is allowed, why should not also the other? To my mind idolatry, apart from its attendant corruptions, is a religious algebra. And if verbal symbols without the spirit or in a corrupted spirit are not objectionable [but are they not?] so, and to the same extent, formal symbols or stocks and stones also are objectionable. At one stage of its growth idolatry is a necessity of our nature. The tender seed of a religious spirit requires to be carefully preserved in a soft coating of symbols till it has acquired the strength to resist the nipping frost of worldliness and scepticism." It is in this light that the Hindus regard their images. As is erroneously supposed by half-informed westerners, the Hindus never worship their idols as "fetishes". We have the high authority of Max Müller on this point. He says, in his origin and growth of religion, "a *fetish* properly so called is itself regarded as something supernatural: the idol on the contrary was originally meant as an image only, a similitude or symbol of something else." And, in his biographical essay on Rajah Ram Mohun Roy he says, "Idol is an ugly name, but it meant originally no more than an image. At first the image of a deity like the image of a distant or departed friend is only gazed at with a mixture of sadness and joy; afterwards something like a real presence is felt, and good resolutions are sometimes formed from merely looking at the familiar features of a beloved face." Hence the necessity of temples and images. But this necessity reveals the weakness of man and points out how impossible it is for the ordinary mind to grasp such an idea of overwhelming vastness as the idea of God.

But, has the so-called educated man been able to form a complete idea of God? Education, unless it is pursued with the noble object of stearing clear from darkness and ignorance to light and truth, is sure to lead to destruction and disaster.

Many who have attempted to find out God with *their own wisdom* have only proved their incompetence and folly. To this class belong the atheists, meterialists and agnostics. An atheist once sarcastically remarked that he surveyed the whole heavens with his telescope, but found no God there. Can blasphemy go further? Such men are not confined to one age or one country. In the 5th century B.C., Empedocles declared that all attempts to know God result from a sickness of the mind. Fieurbach of the last century characterised religion as "the most pernicious malady of mankind." Hobbes regarded it as "Superstition sanctioned by the state." Similar views are held in India too by Lokāyutas. But the absurdity of their views was proved in the discussions that took place in India in the councils of the sages, years before the birth of European philosophy. To state here the arguments adduced by those ancient sages would be outside my province. But if it is inquired why some men have even honestly denied the existence of God, it is because they have endeavoured either to know God with the aid of their physical senses, or to know more than it is possible for them to know as human beings. That God cannot be known by the mind or the physical senses is the verdict of all sages. Says St. Māṇickkavāçagar :—

> "சொற்பதங் கடந்த தொல்லோன்
> உள்ளத்துணர்ச்சியிற் கொள்ளவும் படான்
> கண்முதற் புலனாற் காட்சியு மில்லோன்"

> "He transcends the description of words,
> is not comprehensible by the mind,
> is not visible to the eye and the other senses.

Says St. Paul:— "O! the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are His judgments, and his ways past finding out! For who hath known the mind of the lord, or who hath been His councillor".

(To be continued.)

R. R. G.

THE "DRAVIDIAN KINGDOMS."

(Concluded from page 131 of No. 3 Vol. XII.)

The learned article now reviewed has given us an interesting account of Chôḷas only from the tenth century A.D., and after. Their history before the tenth century A.D., is not one totally unknown. Taking the reliable elements in our Purāṇic accounts, we find that Chôḷas were thorns in the side of Pāṇḍiyans from time immemorial [i.e., from the time of purāṇic accounts, ever since the time Madura had been founded]. There were constant excursions from the north to the South into the Pāṇḍiyan territory. Again and again Chôḷas were driven out. Yet it had been the chief object in the life of a Chôḷa King to conquer Madura. This is very similar to, and reminds us of, the fact in English history that every powerful English King in the middle ages wanted to recover his lost possessions in France. It is highly probable that the name Chôḷa (சோழன்) means "the untiring", symbolised by the Tiger-flag. The sound ழா peculiar only to the Tamiḻian is but a corrupted form of ரா as we find such instances in the English pronunciation of the letter R in words fastly repeated. So it is probable that the name (சோழர்) might have originally been (சோரார்) the indefatigables. Even when the Pāṇḍiyan power was at its zenith, Chôḷa inroads were dreaded at Madura.

Chôḷas appear to have invaded Southern India by the South and pushed their way onwards to the North into the plains of the Eastern ghats. The change of their capital from one place to another especially from the South to the North implies that there were necessities for shifting the centre for concentrating the forces of their country. They were practically hemmed in on both sides—the Āryans from the North and Pāṇḍiyans from the South. This race was progressing in spite of the two counter-currents that had tried to engulf it.

In spite of the very powerful Āryan influence, Chōḷas preserved to some extent their individuality, for they had less affinity with the Āryans than their neighbours the Pāṇḍiyans.

In the Chōḷa country, we find purer Tamiḷian characteristics in arts and literature than in the Pāṇḍiyan. Even in architecture the Pāṇḍiyan is different from the Chôḷa. In the one, we find the richness of beauty *par excellance*, and in the other, strength combined with moral tone. In the Chôḷa country, we have the most beautiful varieties of the different classes of land. For it was neither purely inland nor purely hilly. In *Devāram* we find excellent tropical sceneries incidentally described. Of such, those that often invited the observation of our Tamiḷ saints and stirred up their enthusiasm are generally parts of the Chôḷa country. The nature poetry therein, besides proposing complex archæological problems, instruct us at the present day as to the state of the Chōḷa country during the 5th and the 6th century A.D. For instance, there are some hints in Devāram that Choḷas encouraged ship-building. Perhaps they had to protect themselves even in the sea. The Bay of Bengal, now a quiet water, was turbulent once and some sea-coast towns had to float in water for days together.

Leaving aside all traditions and Purāṇas, and confining ourselves to the internal evidence furnished by Tirunāvukkarasu Nāyanār Devāram, we find that "Saint Appar" was a true representative of the Choḷa kingdom. During his time the Chôḷa country was something like a neuron irregular in shape, and capable of contracting and projecting its branches. But in the whole country, we find certain uniform characteristics that stand in contradistinction with those of the Pāṇḍiyan. Though in this country, Buddhism and Šamaṇam had great influence, it was yet the stronghold of the Šaivaites. Herein Šivam withstood the attacks of other religionists. In one of its sea-port towns was born the sage Jñāna Sambandhar. Many a saint was born and brought up here, and even now here are innumerable Hindu shrines by no means less important than any in other parts of the Tamiḷian world.

Even during the Saṅgam ages, the Chōḷa country was in no way illiterate. In learning as in other respects, it was a worthy rival of the Pāṇḍiyan. In the story of Tamiḷ-Aṟiyum-Perumāḷ (தமிழறியும் பெருமாள்), Naṟkīrar's success was by no means fairly won. Rejecting the unreliable elements in the story, what can safely be extracted from it, is that the Paṇḍit-standard in the Chōḷa Durbar was as efficient as, if not better than, that of Madura Saṅgam-board. Tiruvaḷḷuvar and his sister the grand old lady may be said to have imbued with the Chōḷa spirit.

For at least four centuries after the abolition of the last Tamiḷ Saṅgam at Madura, there is a dark gap in our literature. Nothing but unrest in both the Chōḷa and Pāṇḍiyan kingdom could have been its primary cause. The conflict of religions and their interference in politics had much to do with it. Though we have strong grounds for presuming that many works were then brought out, it is indeed deplorable that not even a single work can, with any amount of certainty, be pointed out as belonging to the first four centuries A.D. (after the death of Tiruvaḷḷuvar). From the past we open our eyes as if awakened from a dream like the China wood-cutter enchanted in the demon-cave and are puzzled with a future which cannot logically be linked with the past. The dying distinctions between the Āryan and the Dravidian were buried and forgotten. And even the races were completely mixed up and coalesced with one another. It is to this coalescence we have to trace the folly of our myths in the wrong identification of our Tamiḷian kings with Kshatriyas, Vêḷāḷas with Vaiśyas or Sūdras and their eighteen servant-castes with Sūdras and so forth.

In determining the age, history or chronology of any ancient Tamiḷ king, it is extremely dangerous to rely upon the accounts given either in the Sanskrit or in the Tamiḷ Purāṇas. For, their origin is comparatively late and they embody only certain fantastic flights of imagination in matters unknown. They were produced at a time when facts were not critically examined. It is an admitted fact that the Tamiḷian was earlier than Āryan in Southern India. Yet its literary growth was

very much facilitated by the Āryan from the very beginning of our literature. The first (known) Tami̤l grammarian and the president of the first academy of Madura was one of the *Sapta Ṛishis* (seven immortal Āryan Sages). The Āryan or rather the Brāhmaṇic influence in Southern India was all-absorbing. Their slow and steady pouring into the credulous ears of the Tamil kings that they are descendants of the famous Kshatriya races, lunar or solar, according to their temperaments, flattered them to the highest pitch. Thus arose various traditions which were multiplied in infinite varieties and were subsequently absorbed in the Āryan and Tami̤l Purāṇas. Yet there are small facts inseparable from the ancestry of our Tami̤l kings which negative the assumption of Purāṇas that the Tami̤l kings belonged either to the lunar or to the solar race.

In discussing this question we are sorry we have to differ from the views expressed in the learned article as to derivation of the words *Pāṇḍiya* and *Madura*. The derivation of such old words is always puzzling, and many suggestions * may be made as to the origin of those words, but the correctness of any cannot be guaranteed. The name Pāṇḍiya has no doubt a sound similar to that of the sanskrit Paṇḍavas. But similarity of sound is often misleading especially in our Etymology. Even in Mahābhārata, Arjuna is alleged to have married a Pāṇḍiyan princess which presupposes that even if she were a relative she was beyond the prohibited degrees of consanguinity to him. The Purāṇic accounts only point out that Pāṇḍiyans were as ancient a race as that which ruled over Hastināpura. Marco Polo's reference of Sundar Bandi gives us no idea of anything pre-Āryan as the word *Sundar* itself is a sanskrit word and the

* Pāṇars (பாணர்) or the abbreviated பாண் caste seem to be a Tami̤lian tribe. In Malabar we find a caste known by the name Tiyars who by their complexion and their rank below Brāhmans and Nāyars (the descendants of Brāhmans) seem to be a Tamilian race put down by the Brāhmanic influence. Perhaps Pāṇḍiyan may be a combination of பாண் + தியன். But this is a matter that demands considerable research before expressing any definite opinion on the point.

five brothers might have been named after the Pāṇḍavars long after the introduction of the Āryan civilisation and religion. Our scholars contend that the word Pāṇḍiya is of a pure Tamiḷ origin like the names of the other Tamiḷ kings and the other names of Pāṇḍiyan.

There is some pecularity about the Margossa-garland of Pāṇḍiyas. It is neither noted for its smell nor for beauty nor is it invested with any sacred quality by the Śāstras. It is sacred only to one deity which is, in all probability, pre-Āryan. It is popularly known in our parts as Māri-Āṭṭā (மாரியாத்தா). In our parts we find even now the reminiscence of this deity-worship. She is a sort of Diana (Artemis) or a Kāḷi wielding influence over epidemics like cholera, small-pox etc, and protecting her devotees and doing a good lot of functions imposed upon her by the whims of superstition. A பாண்டம் (or a mud-pot) is the vehicle with which she is worshipped and perhaps the worshippers of this deity were styled *Pāṇḍiyas*. This suggestion is not only strengthened by the peculiar garland but also by the Pāṇḍiyan fish-flag. Among the Dravidians the pictures in the flag were not drawn at random and we generally find some meaning and purpose in them. As for instance, the flag of Vêḷāḷas contains representations of the implements of husbandry indicating their occupation. The original occupation of Pāṇḍiyas might have been fishing in the seas, for even in later days Pāṇḍiyas had control over several fisheries which were their main source of income. The virgin of the seas (worshipped by the Hindu fisherman) to whom Margossa is sacred, is undoubtedly a pre-Āryan deity worshipped even now by the fishermen of the coromandel coast. So, whatever may be the origin of the word *Pāṇḍiyan*, it may be stated with a greater amount of probability that it has nothing to do with Pāṇḍu or Pāṇḍavas. It is doubtful whether any Āryan royal race had anything to do with the industries connected with the sea or its productions.

The learned authors deduce the word Madura from Muttra. Whether Muttra was named after the Pāṇḍiyan Capital which was very flourishing in ancient days, or the latter was named after the former, is not an easy matter to conjecture. Arguments are not wanting on both sides. Perhaps the coincidence

is accidental. The word may be derived even from Tamiḻ roots as the formation of the word itself is so very plastic, that it may be cast into different moulds.

The historic Ugra Pāṇḍiyan, the contemporary of Tiruvaḷḷuvar, ought not to be confused with the mythical Ugra of our Purāṇas. The mother of this Romulus *Taḍātagai Pirāṭṭi*, is alleged to have ruled the whole of India and waged war with God Śiva in the Mount Kailās. Her rule over the Pāṇḍiyan Kingdom is symbolic of the sway of the virgin goddess referred to (to whom Margossa was sacred), and her subsequeut union with Śiva represents the adoption in the Tamiḻ land of the Āryan Śaiva Religion. The blending of the two religions represents the marriage of Śiva with *Taḍātagai Pirāṭṭiyār*. Beyond this inference, we have only extremely dangerous grounds to tread upon. How many Ugras ruled after the mythical Ugra is one which cannot be determined for want of any reliable source. What we now possess are bits of historical information collected around the leading Tamiḻ poets. We know something of Pāṇḍiyas a little before the christian era (the final stage of the third Saṅgam). Āgain for four centuries till the rise of Māṇikkavāçagar, we have a big gap in the history of our literature itself. Again for a century till the rise of "Mûvar" or the three saints, we have a small gap and after them till the tenth century A.D., we have no history. These gaps demand further research in the field of Tamiḻian Archæology.

The inscriptions taken notice of by the learned authors of the article supplement certain facts that we had already learnt about the triad of the golden age of our literature. Ottakūttan, Kamban and Pugazhendhi, the bards of the Chōḻa court, have left us permanent monuments in our literature during the twelfth century A.D. The history of their lives is closely connected with the history of the Tamiḻ kings. One of them at least was not a mere Court-bard but virtually a minister or the ruler of the Choḻa state. Allowing a certain margin for the omnipresent hyperbole in all the writings of that period in prose or in poetry, the inscriptions corroborate certain results achieved with great difficulty by our scholars regarding the date etc., of Kamban and his contemporaries. When we survey

the state of southern India during the period, we shall understand how these inscriptions help us in our researches.

The beginning of the ninth century A.D., marks the commencement of a new era in the history of Śaivaitism in Southern India. It marks the complete annihilation of Buddhism and Šamanam in the Tamiḷ countries. Even in Sundaramūrti Nāyanār's Devāram, we breathe the calm atmosphere of religious peace. There, we do not find the volleys of Sambandar or his pungent criticisms of other faiths nor the mild but biting sarcasms of Appar on Šamanam and the Atheistic Buddhism. If we pass thence to Sekkizhar we suspect a tendency in his age for a revival of an imperfect Šamanam which found no toleration. Hence we find a caricature of that religion even in Peria Purāṇam. The compilation of Tirumurai (திருமுறை) shows the peace of mind in the Tamiḷ kingdoms and an ardent desire to know something about the past when our religion passed through the greatest ordeals. On the whole, we have almost a continuous period of literature from Sekkizhar to Kamban which implies that there were not long and continuous wars between the Chōḷa and the Pāṇḍiyan kingdoms.

Among the industrial arts that found patronage in the Tamiḷ kingdoms and obtained distinct individuality, is the art of Sculpture. Though Sculpture seems to have flourished in India some centuries before Christ, it had been one in the hands of a select few who undertook works from kings. During the time of our early Tamiḷ Saints, it was chiefly in the hands of the Šamanas and Buddhists. The unrest of our country referred to hindered its progress. When Hinduism was permanently established, the long-desired peace was obtained. During the tenth century A. D., Sculpture became less costly and different classes of sculptors arose who undertook works in various departments of their art for moderate charges. It found field side by side with Architecture and the building of various temples were undertaken by wealthy citizens or from subscriptions collected from the people. The Purāṇas that were patronised by our saints found real representations in temples and other places of worship. The unused rocks were well used by our artists. A tendency for laying foundation for

the construction of history began to show itself. This is the reason why we find some good and useful inscriptions from the tenth century and after. Our people's attention towards arts shows that the Tamil nation was at its equilibrium. As we pass on from the medieval world of Devāram to the almost modern days of Oṭṭakkūttan, we find a tendency for a thorough change in fashions and the degeneracy of peace slowly setting in.

Behind the curtain of traditions narrated in Peria Purāṇam, we see some glaring facts. We can infer from them that even the hunchback Pāṇḍiyan's Durbar was in a precarious state. In it he had many conflicting uncontrollable elements. It is the genius of his minister that had much to do with the success of Sundara Pāṇḍiyan as a sovereign. It seems that the same degeneracy continued unto the last and the dissensions in the Pāṇḍiyan Royal family were quite common, and consequently there were innumerable intrigues with the Chōḷas. And these seem to be the cause of Chōḷa's success in the Pāṇḍiyan territories. But the Chōḷa wars and invasions never seem to have been systematic or continuous. For the policy of Chōḷas from the time of Karikālan and his successors was almost identical with that of Chingis Khan or Timur. Kaliṅgattuparaṇi would make them gods in human form. Perhaps it was sung by a bard who travelled with Gangi Kondān Chōla's in the compaigns against the valleys of the Ganges. The inscription of the Coñjīveram temple may refer to one of such compaigns against the Pāṇḍiyas and a Pāṇḍiyan might have been killed in a skirmish. One such fact would be sufficient for his courtiers to style him with the name Madurāntaka. For in the past Chōḷas, according to the Purāṇic accounts, never seem to have had any success over the Pāṇḍiyans. As observed before, a margin ought to be allowed for the exaggerative character of any writing of this period.

The life of Oṭṭakkūttan, in spite of gross injustice done to him by our scholars, gives us some clue as to the state of the Chōḷa country during the early part of the twelfth century A.D. There is no doubt about his great statesmanship. It was he who induced his Chōḷa (?) to marry a Pāṇḍiyan princess. To carry out this piece of diplomacy he was sent as an ambassador

to the Pāṇḍiyan court. There is a deeper and an inner meaning in the stanza uttered by him in the Pāṇḍiyan court which was parodied by Pugaḷēṇḍi. There was a definite important motive in the very proposal of the match. Oṭṭakkūttan's expression was really intended to give hints to the Pāṇḍiyan that the Chōḷa help may be indispensable to him at some moment and that he should consider that he is fortunate in his alliance with the Chōḷa.

The probable date of this marriage seems to be the middle of the 12th century A. D. The war between the Chōḷa and Pāṇḍiyan Kingdoms that resulted in the breaking down of the Pāṇḍiyan power seem to have commenced after the publication of Kamba Rāmāyaṇam. For we have no clear account of the closing period of the lives of the "triad" that ornamented the Chōḷa court. Kamban is alleged to have been murdered by a Pāṇḍiyan. Even as to this point there is a difference of opinion. There are two readings for the stanza "வில்லம்பு சொல்லம்பு" which Kamban is alleged to have sung when he breathed his last. One set of Paṇḍits prefer the reading "பார் வேந்தே" and the other "பாண்டியா" of which the former is said to refer to Chōḷa. Of the last part of the lives of the two other poets we do not know this much at least. We have no information as to how Oṭṭakkūttan and Pugaḷēṇḍi ended their lives. The inscriptions mentioned in the learned article help us to understand the reason why it is so. There ought to have been a sudden outburst of some war in the Tamiḷ states which diverted the attention of the people to more important and inspiring themes than the devotion to poetry and its imaginative realms.

In conclusion, we are only sorry that the part I alone of the interesting essay on the Dravidian Kingdoms has been published *by the Secretary of the Tamilian Archæological society. It is* always highly desirable that such learned essays ought not to be published piecemeal. *So we hope an early publication of* the remaining part or parts.

E. N. T.

What is Eternal?

(A Midnight Reverie.)

The distant dog howls. The row of lights lit up for the Dipāvaḷi is dying out from its solitary cup. The sound of the bolting of the neighbourly door strikes on the ear. The drawling and dragging of something not far-off grates on the otherwise still atmosphere. The watch on the table ticks. The clock just now tolls the eleventh hour though the night has really advanced six minutes further. The hungry babe cries for its mother's nourishing care. Life's breath vibrates the air. The heart makes music within. This pen scratches on this tissue at the darkest part of the day—nay the month—being the amävāsya day.

But for these intermittant detractors, the whole universe is at repose. Solemn stillness reigns supreme and serene. Stars are throwing their smiling furtive glances over the earth, God's presence and His glory are felt all around. No devil or satan can be seen, they being mere fancies or the creations of the evil and sin existing in one's self.

Now what is it that exists?

The monarch's sway is not seen: Power and pelf have dwindled to nothingness. The hurry and the bustle have gone. The competing hands and the jealous hearts that plan and plan to outwit their brother traders and businessmen lie listless on beds, rough and smooth. Gentle balmy sleep sways sole on the sovereign and the shepherd alike,

> "Showing life's triumph in the map of death,
> And death's dim look in life's mortality.
>
> * * * * * *
>
> As if between them twain there were no strife,
> But that life lived in death and death in life."

The crackling, plattering, bursting and shooting fireworks are hushed. The glowing, sparkling and the hueing sticks that illumine and divinate the faces of young damsels are faded. The frolicking, active urchins, with a smile and dimple in their careless faces, are rocked in slumber. The doing and undoing wealth has been wasted and turned into smoke and fumes and has mingled with the air. The shining, fascinating dresses have been rejected and put aside.

Thus vanity devoid of its vitality is dethroned by simplicity. Artificiality is banished. Nature feels happy at herself being herself.

Now the screeching owl whips the ærial space.

Anxiety, study, meditation and prayer keep awake. Alas! sickness, treachery, murder and perjury claim kinship with the nobler kind.

The young plants grow faster. The embryo developes larger. Strength and energy are recouped and recovered.

Thus night is true and day is false; night is real and day is unreal; night is stately and day is strange; night is simple and day is vain; night is natural and day is artificial; night is permanent and day is transient as involution and evolution respectively.

But these are merely relative terms. Then what is it that exists? What is it that is eternal? The Trinity is eternal. What are they? Self or Ego, Love and Knowledge. These are the representations of Matter, Soul and God respectively. *Now* how are they? Matter stands alone separated from soul. Love and knowledge are in advaita union. Soul doth abide in God.

"J. N."

THE TAMIL NATIONALITY.*

There is a saying in Tamil குரங்குக்குந் தன் குட்டி பொன்குட்டி. Even to a monkey its baby is a golden one. There is a good deal of truth in this saying, and it will greatly profit us if we go into the question and sift it a bit closely. Although this embodies a fact that will be admitted by all human beings, yet very few are aware of the reason why it should be so. There are many truths in our experience which we feel, but which we are not able to express or explain, more or less similar to a certain stage in religion where the truths are to be realized than expressed. Every one knows that his individuality is more sacred to him and of more importance to him than anything else in the world; yet very few know the *why* and *wherefore* of it. I think it therefore of some value to go into the question minutely, and probe the secret that underlies the truth, especially at a time when some agitation is being made as regards the revival of our nationality.

I may in the first place point out that such a state of things is an order of nature over which we have no control; every living being in the world is, by instinct, under the influence of self. I must, however, warn you not to mistake this for what is generally known as *selfishness*, which I should say, is entirely different from the interest which every one is reasonably entitled to take on his behalf. Self-preservation is an essential order of nature, and if not for this law of nature, the conservancy of the animal kingdom in this world, would have been almost impossible. So that, it is a duty imposed on us by nature to protect and promote our own interests. Although according to certain religions, the self has to be killed in an advanced state of spiritual growth, such a killing is altogether different from any lack of interest which we should take on our own behalf, so long as we remain in the secular plane. Even these religions could be found to lay out in unmistakable terms that so long as we remain in the secular plane, we should be unflinching in our duty, of which the most important is our own preservation. If we fail in this duty it would be waging a war with nature, which is strongly depre-

* A lecture delivered before the Kandy Tamils' Literary Association, no 26th August, 1911.—*Ed. L. T.*

cated by all the religions of the world. Nature wants us to take care of ourselves and to advance our own interests and no religion could be found to say anything against this inviolable law of nature. If we fail in this duty it amounts to a form of suicide which is counted by all religionists among the most heinous sins a man can commit. This duty is so great and so important that it is engraved in the instincts of all living beings; and the feeling on the subject in the case of human beings could be clearly seen from the very liberal provisions made in the statute books of all civilized nations as regards self-defence. One can take even the life of another if his own life is in danger at the hands of the other man. Such provisions are not confined to one's life alone but may be seen extended to his property as well. So that it becomes an admitted truism that the protection and promotion of one's own interests are sanctioned alike by nature, by religion and by society; and it is, therefore, our sacred duty, as I may call it, to perform this duty to the best of our capacity. This duty, again, is not confined to the individual self alone—it is extended gradually to his family, then to his community, then to the nation to which he belongs, then to the whole human race, and then to all living beings. It is about his duty to the nation to which he belongs, I have taken upon myself to say a few words here.

In the same way as it is important to advance one's own interests, it is equally, if not more, important to advance the interests of the nation to which one belongs. It may be that one's own individual interests are more pressing than his national interests, but the national interests must be said to be more important than individual interests. For, any injury caused to the interests of an individual will only affect him, while the injury caused to a national interest will affect a whole nation.

The question may be asked in this connection, why so many nations and so many national ideas, and why cannot we all belong to the same nation and all work together for the advancement of that nation? The first answer to this question is that we are not so; secondly, under the existing order of things it is in the best interests of humanity at large that there are different nations with different tastes and different views. Just imagine for a moment that the whole human race belongs to one nation, how keen will our competition be for existence under such circumstances? We must understand again that human races on the face of the earth occupy different climes and are instinctively of different tastes and different views. Their standard of intelligence is varied, and there

should, therefore, necessarily be a corresponding difference in their modes of life. A fusion of these differences would cause considerable chaos and confusion and it is therefore in the interests of humanity at large that there are different races and different nationalities. I may say in this connection that, this difference in nationality being highly essential for human society, it would be the duty of every wise Government to protect and promote these nationalities to the best possible extent. This is a variety in unity that is very essential to be kept up, and I have reasons to believe that it is the necessity of this variety that underlies the Indian caste system, although, as it stands now, it has greatly deteriorated in its details. It would thus be apparent that it is the duty of every human being to advance the cause of the nationality to which he belongs, and, if he has the means and capacity to do so, to help the alien nations as well, to progress in their own lines.

So far as regards the theoretical side of the question. I will now go into its practical side, and in doing so, I will confine my remarks to the nationality to which I belong—I mean the Tamiḻ nationality. The Tamiḻs as a distinct race were at one time one of the foremost nations of the world. They were enjoying a high state of civilisation in the various departments of material progress, such as arts and science, agriculture and commerce, literature and religion etc., etc. In the matter of literature and religion they may be said to have been second to very few nations of the world. Without reverting to the theoretical side again, I may say that a nation should exhaust its material desire and aptitude, or rather it should work out its material progress, before it may be said to be fit for spiritual achievements. And this we did and this could be amply borne out by the number of spiritual giants our nation produced at one time. In our material progress we never lost sight of the importance of spirituality, and we had it always prominent in our view as may be apparent from the large number of huge temples and other religious institutions that are found in large numbers all over South India—our original home—and from the vast amount of religious literature that we possess even now. We had a form of Government in which there was a combination of the present day democratic and aristocratic principles of administration. Our kings were helped and advised by a council of advisers known in our literature as ஐம்பெருங்குழு. The three Tamiḻ dynasties of our Tamiḻ Kings known as *Chera*, *Chōla* and *Pāṇḍiya* could be traced to a hoary antique origin—an origin even much earlier than the inci-

dents mentioned in the *Mahā-Bhārata* or *Rāmāyaṇa*. They were highly talented in the art of warfare, and it is said that they invaded on various occasions the Āryan Kingdoms of the North and engraved their insignia on the Himālaya mountains. Their kingdoms were in a very flourishing condition, and there was free trade between our *Tamilagam* and several Western countries. We had a superfine literature of which any nation can rightly be proud, and although a large proportion of them has now been lost to us owing to various causes, the little that remains would strongly impress any one who could understand them, of their lofty character and graceful diction. What nation in the world can boast of an existing grammar like our தொல்காப்பியம் which at any rate is not less than 5000 years old? This is a treatise which is not confined to the principles of the language, but it devotes a full section—a voluminous section as it is, to the social habits and manners of the Tamiḷ race at that antique period. The பொருளதிகாரம் of this elaborate treatise would give any one a fair idea of the high state of civilization which the Tamḷis enjoyed at that time. The various departments of secular knowledge were classified into 64 sections called கலைஞானம், and there were several elaborate treatises on each department. The progress that we had made in the departments of medicine and astronomy including astrology was simply astounding, if we can judge from the few remnants of those sciences that are now left to us Our skill in architecture and engineering would be quite apparent from the thousands of gigantic temples all over South India, aud from the various irrigation works that could be seen even now. Our agriculture and handicraft attained such a degree of eminence that we are able to stand out as a nation even now on our own legs.

Our advancement in the moral plane needs no other evidence than that immortal work of திருவள்ளுவர் [Tiruvaḷḷuvar]. But alas! where is all our greatness now? It is of no use that we brag of our past greatness and sit quiet with folded hands, looking aghast at the rapid strides the foreign nations are making. We must rise as a body and think for a moment about the cause of our decline, and endeavour to regain our past greatness. What is it in the first place that led to our decline? This is a problem that deserves the serious consideration of all thinking men of our race.

It is true that we were once enjoying a high position in society, and what was the secret of that position? I must say that it was our strong sense of human imperfection and of the importance of our duty to our

country, and our great desire therefore to rise up in the level of the society—such a sense and desire having been always engendered in us by the idea of spiritual truths which were prominent in our view and which we never dissociated from our mind, but took particular care to cultivate side by side along with our temporal progress. It must be understood that our temporal progress has invariably to be guided by a religious spirit, otherwise any advancement that we may make in the material plane cannot be permanent, such an advancement having no vitality to sustain it. It appears that in our over-anxiety to promote our temporal advancement, we slowly dropped out of our consideration and neglected our religious duty and spiritual ideas, which seem to have been almost forgotten and forsaken by us ultimately except, perhaps, so much of them as helped us in our worldly pleasures. It will not be wrong to say that we went even so far, as to make use of our religion for our worldly pleasures, and the rules, laid down to promote our spiritual growth and to safeguard us from the evils of the world, were twisted and made to serve a purpose entirely opposed to the one for which they were intended. As an instance, I may refer to the highly objectionable nautch-dance introduced into our temples in the place of the dance of ecstasy performed by real devotees. The idea of spirituality having thus been swept away from our minds in the tumult for secular advancement and secular pleasures, there is no doubt but that our sense of our human weakness and the love to our country gradually declined and disappeared and in their place sprang up a spirit of conceit and selfishness, and clouded our intellect. This spirit, no doubt, drifted us in course of time, to the shoal of blank materialism and its attendant evils, and created in our minds a strong aversion to spiritual truths and to the religious duty of doing good. With no sense of spirituality in us, we became slaves to worldly pleasures and worldly evils, we forgot our duty to our country and nation, we were taken a strong hold of by selfishness and conceit, with what result, it is easy to understand. Our progress was retarded, the progress that we had made declined and we began to grow like a cow's tail, until at last we are brought to our present condition. Divested of the spirituality that existed in us, and that gave us the impetus to rise in the scale of social development we were blinded by the evils of the world and we are in this deplorable state.

(To be continued.)

S. S.

"CASTE SYSTEM IN INDIA"—A REPLY.

On page 139 of this Journal of September there is published a letter from Mr. R. Shunmukha Mudaliyar which raises some important points for consideration. They are of course those which the orthodox ordinarily put forth whenever an attempt at introducing a reasonable reform into the society is made. He says, "the caste-system in India is a practical result going on in harmony with the religious progress or evolution." The caste-system that we see at present in existence is no doubt the result of the working of the system for several centuries past. But can it be contended that it grew as a consequence of the growth of religiosity? It is something quite different from that which was set down by the great sages. It has only the mere form, without the spirit, of the ideal caste-system preached to us by the several lawgivers. If the form can be taken as supplying the place of the spirit and if both can be regarded as one and the same the existing system may serve us well. But the spirit is something quite distinct from form and the latter has to be modified or sometime transformed as every new phase of the spirit comes into play, suiting the needs of the times. It is in this light that all our sacred books have been interpreted by thinkers both ancient and modern. In the first article on 'The Sudra and the Sāstra'*, the writer has quoted, from the celebrated commentary of Śankara on the Gītā, a passage wherein the rationale of the caste-system has been explained by the great preacher. Tested by the criterion laid down there, there will be no difficulty in understanding that the system is not what it ought to be and unless it is thoroughly modified, it is agreed on all hands, that it is becoming obstructive to all progress. Among the moderns Svāmi Vivekānanda who has been quoted in the article in question, the Hon. Mr. G. K. Gokhale, and recently the Hon. Mr. Justice Sankaran Nair have spoken to the same effect.

When it is said that Mr. Chamberlain dined with royalty, it is meant to be conveyed that royalty has recognised merit

* Vide pp. 31—37 in July Number of this Journal —*Ed. L. T.*

even in a man of a caste which in India we call degraded and vile. If it can be claimed for the caste-system that it allows merit to have its due place in society there will be no cause for complaint against it. Whether the progress is spiritual or otherwise the ground-principle ought to be the recognition of merit wherever found, or the system where such recognition is not existing is bound to collapse as it will be the case with the caste-system if it does not take care to mend itself. Recognition of merit leads men to more exertion on their part and exertion if properly put forth makes way for progress. One is at a loss to know if dining with royalty prevents a man from thinking with Šrī Rāmakrishṇa Paramahamsa or Saint Tāyumanavar. We have read in some of our sacred books that some of our greatest sages whom we revere even to-day are the recipients of boundless hospitality from kings and it cannot be said for a moment that their spirituality has in any way become lessened. It is only merit, inborn capacity that makes a man great either spiritually or otherwise. Mere dining sinks into insignificance before this great moral law. Spirituality is no doubt the end and socialogy or caste-system are all means to that end. Dining with royalty after all means recognition of merit. If recognition of merit can be taken as conveying that the means and the end are equal then there is a wide gulf between the writer of the article as it is understood and the critic and it is not Justice to argue that royalty is vieing with Divinity in its real sense. It is possible to conceive of instances where a soul can stand 'on the highest rung of the ladder' both socially and spiritually at the same time. The one status does not at all make anybody ineligible for the other. The only consideration is that he who is in a position to become spiritually advanced would not care to work up his material elevation. However there are examples of personages who are both socially and spiritually great. Rāma and Janaka were such and are regarded as having taken birth in this world for the sake of humanity.

Mr. Mudaliyar raises the question of inter-dining in the course of his letter. Sāstras allowed interdining somewhat freely among the first three castes whose members are called the twice-born. But even among the Sūdras, there were a few from whom a Brāmaṇa was permitted to take food.

Parāšara who wrote his code for the Kaliyuga laid down: "A Brāhmaṇa can safely partake of the boiled rice of a Dāsa, Nāpita, Gōpāla, Kulamitra, and Ardhasiri among Sūdras as well as that of one who has resigned himself to his care." But the practice was allowed to fall into desuetude in later times.

Animal diet is another of the questions raised. One, cannot understand how, if 'addicted to animal diet,' men cannot 'agree and think of the Supreme Šiva successfully'. There is nothing to prevent a man whether a flesh-eater or vegetarian from contemplating on the Supreme self. The Āryans were once flesh-eaters. Perhaps at the time when Vêdas and Upanishats had been composed, there is reason to believe, that flesh-eating must have been common. Manu and other legislators intervened and restricted the use of meat to sacrifices and Srāddhas. Yājñawalkya says, "The departed manes become gratified with...fish, venison, mutton, meat of birds, goat, spotted antelope Ena (dear), Ruru (dear), boar (pork) and hare successively for one month more. The meat of rhinoceros, and of fish having large scales...the meat of black goat...is said to yield un-ending fruits; there is no doubt (Ch. I—258-261)." Gradually there was a re-action in favour of vegetable diet pure and simple and when Parāšara wrote the first three twice-born castes and a few sects among the Sūdras had become vegetarians. Probably the change was due to the benevolent teachings of Buddha. Vegetarianism is also now making progress in some of the Western countries and its spread is due partly to the fact that animal life should be treated with tenderness and, partly to the growing recognition that it helps intellectual and spiritual growth. But whatever it is vegetarianism is steadily growing as it did in ancient times. However, that is no reason why those who are addicted to vegetarianism should dissociate themselves from those who are not and think it necessary that one should be a pure vegetarian in order to deserve social equality with them. Vegetarianism is not an unknown thing even among the lowest castes. There are days among them when a purely Vegetable meal is religiously taken. Hence, there will no difficulty in instituting a interdining on a vegetable basis provided the superior castes are willing to move.

C. A. N.

St. Tāyumānavar.

A Poet-Philosopher.

The history of this remarkable man is sufficiently known to every Tamiḻian.

Distinguished alike for the grace and beauty of the life he led and for the mighty and eloquent lines with which he enriched the Tamiḻ Language, St. Tāyumānavar is long cherished in the minds of men with pride and pleasure. Caught in religious cyclones of centuries, and set at the centre of their revolutions, the Saint was singularly free from caste and sectarian bias. He saw his God, his Karuṇākaran, his Dejômayānandam, in all that is. In him genius and research were united with a deep religious sentiment and a disinterested love of truth. He lived most and most worthily, by his heart and intellect; by his brave and generous acts he worshipped most. He did not make the world his plaything in the pursuit of his own pleasure. He was the fellow-traveller of the stars. He called for his fellow-men to partake of many beautiful, sublime things of which the world so little dreams. Appeasing the storm of lust and hate he was all joy in the Great Ocean of Peace—a sea without the wind and wave of "I" and "Mine". Born and brought up in a rich and learned family, St. Tāyumānavar showed remarkable signs of genius even when he was yet a youth. His beautiful character, his intellectual powers and accomplishments, soon attracted the attention of the Rājāh of the state in which he was born. He was given a commanding position in the realm. Like the great stoic emperor, Marcus Anulius, the saint was not for world's greatness. He sought to escape greatness. But Destiny willed otherwise. Greatness came to him. Ever in communion with the Grand Beautiful, worldly pleasures and pomp had no charm for him. When the Rajah died—the widowed Queen took a fancy for the young

man distinguished no less for the beauty of his form than for the greatness of his talents. He spurned the offer made by the Queen—and left the king to avoid the Siren. But he was soon brought back by his elders, married to a beautiful maiden and had a son. But the burden of worldly cares was more than he could bear. He cut off ties that bound him to all that is petty and miserable. He went into homelessness. He became a wanderer on the face of the earth. Dead to all that the world holds dear and near, he stood alway in the Presence of the Great Beyond. Generations have come and gone—since his flesh and blood mingled with the Elements. His luminous thoughts, his beautiful and splendid genius, his great and grand personality live yet to inspire and astonish our race. Fear and interest rule the world. A deep sadness comes over the soul. The original and powerful thoughts of this very original Poet-Philosopher dispel the gloom of sorrow. He sings songs that ravish the soul. His poetic thoughts are expressed in strains of music. From the depth and despondency of Pain—Hope peeps forth. Love and Joy make even the foulest breast a paradise of flowers where Peace builds her nest. Perfect happiness there can be only when all men are perfect. It is to make our sad, weak, erring humanity perfect, as our Father in Heaven is perfect, the Titans of our race, as the St. Tāyumānavar, appear on the stage of life. They are our intellectual creditors. We shall redeem ourselves when we follow their beautiful and glorious word. Reduced to a state of brutal degradation, we stand sorely in need of the help offered unto us by the Great Masters. And one such master is St. Tāyumānavar. They want us to share their happiness. Let us banquet with the Gods.

A. S. Mudaliar.

THE ŚAIVA SIDDHĀNTA MAHĀ SAMĀJAM.

I.

We are glad to announce that Svāmi Vêdāchalam has agreed to be the lecturer of the Mahā Samājam for *two weeks in every month* and the committee has to be congratulated on securing his valuable services in the cause of the Śaiva Siddhānta Movement. He will go out for two weeks in every month to the mofussil on a lecturing tour and for the rest of the month, he will work in 'Madras. Associations in the mofussil and in Madras should communicate with the Secretaries and arrange for meetings.

II.

The Svāmi's first lecture under the auspices of the Mahā Samājam was delivered at the premises of the Hiṇdu Girl's School in Sāmi Cheṭṭi Street, Kōmalêśvaranpet on the evening of 7th October. Mr. J. M. Nallasvāmi Piḷḷai B.A. B.L., presided on the occasion. The subject of the discourse was, "*the Existence of Souls*". He took for his text the following stanza from St. Tāyumānavar:

வந்தேறுடல் பொருளாவி மூன்றுந்தன்னை
வசமெனவே வத்துவா யார்க்க நோக்கி
ஐந்துபுலனைம் பூதங்கரணமாதி
யடுத்த குணமத்தனையு மல்லை யல்லை
இந்த உடலறிவறியாமையு மல்லை
யாதொன்று பற்றினை தனியல்பாய் நின்று
பந்தமறும்பளிங்கனைய சித்து நீயுன்
பக்குவங் கண்டறிவிக்கும் பான்மையேம் யாம்.

and dwelt with all the Pûrvapaksha and Supaksha theories on the subject in a masterly way. The Chairman in his address said he agreed with all that the lecturer said and added that the importance of the question lay in the fact that the Siddhantis postulated a permanent and persistent entity which had

neither beginning nor end unlike that postulated by Buddhists and others, and showed how it was on account of the peculiar nature of the soul, the Buddhists on the one hand and idealists on the other hand were misled into denying the permanent existence of the soul. As too much was being made of Science by persons who deny the existence of a soul, he quoted from an article in the July number of the Hibbert Journal from the pen of the famous scientist Sir Oliver Lodge and we give the quotation in full.

"Part of our experience is the convention of spirit with matter. We are conscious of our own identity, our own purpose and will: we are also conscious of the matter in which it is at present incarnate and manifested. Let us use these experiences and learn from them. Incarnation is a fact; we are not matter, yet we utilise it. Through the mechanism of the brain we can influence the material world; we are in it but not of it; we transcend it by our consciousness. The body is our machine, our instrument, our vehicle of manifestation and through it, we can achieve results in the material sphere. Why seek to deny the spiritual or the material? Both are real and both are true. In some higher mind perhaps they may be verified: meanwhile, we do not perceive this higher mind. Scientific progress is made by accepting realities and learning from them; the rest is speculation. It is not likely that we are the only intelligent beings in the universe. There may be many higher grades, up to the Divine, just as there are lower grades down to the amœba. Nor need all these grades of intelligence be clothed in matter or inhabit the surface of a planet. That is the kind of evidence with which we are now familiar, truly, and anything beyond that is for the most part supersensuous; but our senses are unfittedly limited, and if there is any truth in the doctrine of human immortality, the existence of myriads of departed individuals must be assumed, on what has been termed the other side".

"But how are we to get evidence of such an apparently gratuitous hypothesis? Well, speaking for myself, and with full

and cautious responsibility, I have to state as an out-come of my investigation into physical matters, I have at length and quite gradually became quite convinced after more than twenty years of study, not only that persistent individual existence is a fact, but that occasional communication across the chasm —with difficulty and under definite conditions—is possible."

At the close of the address, the Chairman explained the objects of the Mahā Samājam and some Members were also enrolled. Tracts and pamphlets were also distributed on the occasion. The meeting dispersed after recording a vote of thanks to the school authorities for lending the hall.

III.

ADVAITA—A PUBLIC LECTURE.

Under the auspices of the Literary Union, Chulai, the Śaiva Siddhānta Samāja members, Messrs. Siddhānta Sarabam Ashtāvadānam P. Kalyaṇasundara Mudaliyār and T. V. Kalyāṇasundara Mudaliyār, a teacher in Royapet, delivered a lecture on the word "Advaita" on Saturday, the 30th September at 6-20 P. M., in A. G. M. School Hall, Chulai. The former was in the chair and the latter was the lecturer. Many gentlemen of light and leading came from the different parts of Madras and the audience was a large one. The lecturer spoke for one hour and he said that Advaita does neither mean one nor three, but only that it is not two *i.e.*, not separate. This is the relation between God and Soul. God and Soul exist together, they can never be separate. The relation is like flame and heat, smell and flower. But when soul is enveloped in āṇava or darkness, it cannot perceive God. When it is freed of this āṇava mala it can see God. A mirror covered with dust cannot reflect light. He expounded most rationally the advaita in the light of Śaiva Siddhāṇta. He quoted from St. Tāyumānavar, St. Meykaṇḍān (the greatest expounder of Śaivādvaita Philosophy), Umāpati Śivāchāryar and Siddiyār and from the speeches of Svāmi Vivekānanda and Abedananda to support his statement. The end of our existence is to attain this advaita relation with God

and enjoy the bliss of his presence. He exhorted the audience to build schools and give instructions moral and secular to our boys, to support lecturers to go about lecturing and teaching. Birth does not denote the religion of a man. Religion must be a conviction based upon knowledge and wisdom. The lecturer said he passed through the several stages of Religion from Atheism, Buddhism, Christianity &c., to Śaivism now in this single life. All men are equal. There is no difference of caste. In fact, the audience consisted of Christians, Muhammadans Pariahs and others. Then Mr. I. Adimoola Mudaliyār, the Secretary of the Śaiva Siddhāṇta Samāja appealed to the audience to make sacrifices and do good to their country, religion, language and themselves by erecting schools, hostels organizing Sabhas and Societies, etc. Samāja Tracts were distributed. The President, Siddhāṇta Sarabam, delivered a fine speech and defined "truth" as that which exists and "untruth" as that which does not and explained most beautifully the couplet of St. Tāyumānavar in praise of his Paramaguru St. Meykaṇḍan. He also explained the text "Ekam evādvitīyam Brahma" very well.

Then Mr. J. N. Rāmanāthan, the Secretary of the Union, thanked the chairman, lecturers and all and requested all the gentlemen present to begin the work of educating the masses by devoting every day or once in a week a few hours to teach the boys and children of his neighbours. When once attempted every thing becomes easy. Night Schools can be opened and immense good will accrue to our countrymen. At 9 o, clock the meeting ended successfully.

IV.

The Sixth Session of the Śaiva Siddhānta Maha Samājam will be held in Madras on the 27th, 28th and 29th December 1911.

THE "AGAMIC BUREAU" NOTES.

We have much pleasure in perusing the Tenth Annual Report of the Psycho-Therapeutic Society a copy of which has been sent to us for review. Among the many objects which the society has in view 'the Treatment of Disease by Psychic and Mental processes, with due regard to Diet, Hygiene, and the observance of Natural laws of health' particularly deserves mention. It has arranged to hold instruction-classes and monthly lectures are delivered with the object of enlightening the public as to the aims of the Society. The report says, "The Society is the only Philanthropic Institution in United Kingdom at which Free Treatment may be obtained along the above Psychological and Mental lines." At fixed hours on particular days of the week, free treatment is given by operators of experience who have undertaken to serve the Society 'absolutely free of charge'. Hundreds of patients, the Society reports, pass through its hands and the treatment they receive is remarkably successful. The Society ultimately aims at the establishment of a fully-equipped Psycho-Therapeutic Hospital for "the reception of 'in' as well as 'out' patients."

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The Society has been in existence for the past ten years and as is the case with every institution of this kind, it has had to encounter many difficulties. The report says, "Remembering its insignificant beginning, the opposition and redicule which it had to face, and the tremendous amount of spade work which had to be put in order to secure for it due recognition, to have existed for a decade and performed the inestimable good it has in the interests of humanity and the cause of medical reform is indeed a matter of which its supporters may be justly proud." The report furnishes some interesting statistics and, for the year under review, the society gives a good account of itself. From July 1, 1910 to June 30 1911 it treated 557 patients and the number of treatments given is 3802. And for the past

ten years, the number of patients attended to comes up to 3194 and the number of free treatments given swells to 27145.

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In the course of the report what strikes even a cursory reader is the philanthropic mission of the society in the free treatment it gives to sufferers of several complicated diseases in conformity with the natural laws of health. The processes which a patient has to undergo is psysic and mental. Many instances are cited in which patients received considerable relief from suffering from such diseases as curvature of the spine, rheumatism, seasickness, nervous exhaustion, hard breathing. One sufferer testifies as follows: "When first I came up for treatment I could not breath at all freely through my nostrils. It was quite impossible for me to keep my mouth shut while out walking and always had been; and even when sitting I often found it necessary to breathe through my mouth. When at all tired I had invariably to do so. I was thinking of having my nose cauterised or scraped, as I once had before. Instead of this I went to the Psycho-Therapeutic society, and after one treatment there was a great improvement. I can now, for the first time in my life, after three months' treatment, coming up twice a week, breathe as freely as anyone through my nose, and walk with my mouth shut." This is certainly a novel method of treating complex cases and is typical of the progress we are having in medical Science in the twentieth century. We heartily congratulate the Soeiety on the successful results of its working recorded in its tenth annual report and we have no hesitation in bringing prominently before the public the idea that it deserves all the sympathy and financial help that the public could afford. We wish the Society many years of life and usefulness. The report can be had for the small sum of two pence and is in the easy reach of all.

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As people advance, it is but natural that they should desire as a consequence of their advancement, to have institutions of their own conducted on lines specially suited to their needs.

That Hindus and Mahammadans should endeavour to have Universities of their own with the object of meeting the peculiar needs of each community is a thing of that kind. The Hindus, in spite of their manifold divisions, have agreed on the essential points underlying an university and this is mainly due to the influence which these days are exerting on the peoples in general. One would however wish that that we had worked for a single Indian University in which one should receive his education as an Indian and yet advance on the lines which his particular community would advocate as the best. Since this cannot be had at the present moment it is but prudent that the larger communities in India should have universities of their own like the ones which the Hindu and the Mahammadans are now trying to build up. Yet the problem remains: how far would the two separate universities if established—there is everylikelihood of their becoming materialised as the Government have consented to grant charters on certain definitely laid-down conditions—work in harmony for the common benefit of both?

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The Tamils: Their Early History and Religion: is the name of a Tamil booklet that has been kindly sent to us for review by its author the Rev. S. Jñāna Prakāsar O. M. I. The title of the booklet is sufficiently indicative of what we should expect to find in it. Mr. Jñāna Prakāsar has consulted most of the available books on the subject, and his presentation is lucid and attractive. He has arranged his materials under various headings, which is bound to facilitate reference and telling at a glance what one can know from a careful perusal of the book. Some of the headings are: are the Tamils the aboriginies of India? are they Turanians? the advent of the Āryans, the age of Agastiyar, the antiquity of Tamil books, the age of the Saṅgams, the manners and customs of the Tamils, the different kinds of worship. The author discusses these questions and others without any bias or prejudice, and his conclusions are generally acceptable. The booklet, though it cannot be called a standard work on the subject, is certainly very suggestive. Therefore we commend it heartily to every student of Tamil.